

the Septuagint version chose *baptizo* to represent the meaning of a Hebrew word (*Tabhal*) which never means anything else than to immerse or to dip in the Old Testament.

14. Church History declares the primitive mode of baptism to have been immersion,—for the first 1300 years trine immersion at that.

15. Immersion was the baptism known and taught by the Fathers to the council of Nicaea, A. D. 325.

16. The writings of men and the records of councils from 325 to the council of Toledo in 633 show the trine immersion to have been the rule of the church.

17. From 633 to the council of Ravenna in 1311 the testimony of the records extant is in support of immersion.

18. From 1311 to the Westminster assembly 1644, while aspersion was accepted upon the ground of expediency and indifference as to mode, immersion held the preference in the liturgies and the voice of councils and men.

19. From 1644 to the present immersion has not only held sway over great masses of Christian people but is in the ascendancy as evidenced by the acceptance of it by great men and endorsed by great churches in the reception of members. And now what is our duty? Most certainly to adopt that mode of baptism which harmonizes with the teaching of the New Testament. It is contrary to the genius and the spirit of the Gospel to subvert any doctrine specifically enjoining a duty upon man. Every doubt vanishes when strict obedience is accorded the Divine Word.

BIBLIOGRAPHY.

I make full acknowledgement here for all use of material from various authors. Books consulted,—Bible; Syriac N. T.; The act of Baptism, Burrage; A catechism on Baptism, Cramp; The Form of Baptism, Briney; Schaff's Hist. of Christian Church; Stanley's Hist. of Eastern Church; Fisher's Church Hist.; Commentaries, Lexicons and encyclopedias, etc.

CONCLUSION.

I have made an attempt at an honest investigation. I want only the truth; for truth alone will be compensation for effort. I am anxious to stand upon the primitive and apostolic platform of Christianity both in doctrine and practice. Perhaps my effort is not free from error. But an error pointed out will be cheerfully abandoned; no erroneous or false statement is made to the best of my knowledge. Submitted for the salvation of men, the restoration of primitive baptism and the glory of God.

THEOLOGY OF THE COMMUNION SERVICE.

Certain fundamental facts and principles of the Gospel, such as the death, burial and resurrection of Christ, the doctrines of Atonement, Justification and Regeneration are constantly emphasized not only by reiteration, but also by a simple formula of striking symbols, intended, by constant repetition in practice, to impress upon the mind and heart, and mould into the faith, into the very nature of the believer, vivid conceptions of saving truth.

A remarkable group of these important symbols is to be found in the Communion service, which, when restored to its primitive form, illustrates a cluster of fundamental principles so vital to the growth if not to the life of the believer that certainly he cannot afford to do without the lessons whether or not he may observe the symbols without receiving the grace, but we will leave for others to say that he can receive the grace without observing the symbols which set it forth. A considerable part of that service as it appeared in the primitive church has been lopped off by that fastidious theology of modern times which seeks too often to modify the forms and incidents of Christian obedience so as to make them conform to its ideas of convenience and dignity. The result is that the most conspicuous defects of the Christian church of to-day are to be found in the weakness or absence of those moral elements, and principles of action, which the neglected symbols were intended to accentuate.

That we may clearly understand what is comprehended in the primitive form of the Communion service let us turn to that memorable picture in the 13th chapter of St. John's Gospel. The Lord rises from the prepared or partly eaten supper, and performs the act of a servant in washing his disciples' feet. In Luke 22:24, 27, an incident is described which sets forth the immediate occasion for this lowly act of Jesus, followed by a part of the lesson which it was intended to convey. It occurred at the same table and on the same occasion. The Master effectually and forever quelled that dangerous strife, and that self seeking ambition to be the greatest, which more than once had appeared in the conduct of his disciples, and taught them by an object lesson which filled them with astonishment, and which they would never forget, that in his kingdom on earth the greatest should be "servant of all," for even He, their Lord and Master, was "among them as one that serveth." Surely this lesson has been forgotten by the great mass of modern Christians who have abandoned the symbol. How many of them are giving to the world a practical illustration that the spirit of Christ's kingdom is a self-denying and self-forgetting devotion to the welfare of others, even of the least and least worthy?

While St. John's narrative makes no mention of the Eucharist, and the other gospels make no mention of the Foot Washing, the evidence is conclusive from the incident of Judas, which is referred to in all four gospels as occurring at the same time and place, that this "Last Supper" and first Communion service embraced the following principal acts. I. Washing the disciple's feet. II. Eating a full meal, the Agapae, or Lord's Supper. III. Receiving the Eucharist, or Communion proper. To be fully convinced on this point one has only to read and carefully compare the four accounts published in John 13; Luke 22; Mark 14 and Matt. 26, guided by the key we have just given.

The great lessons symbolized by these several acts or ordinances are as follows:

I. THE FOOT-WASHING.

1. Cleansing.
2. Service.

II. THE LORD'S SUPPER OR AGAPAE.

1. Fellowship.
2. Brotherly Love.

III. THE EUCHARIST.

1. Atonement for Sin.
2. Spiritual Life.
3. Oneness with Christ.

Who will say that any of these can be taken away without marring the perfect beauty of a divinely appointed service, each part of which bears a logical and manifest relation with every other part, and with the whole, symbolizing truths of utmost importance to the spiritual life, thus giving it an essential and perpetual place in the Gospel ritual.

I. THE FOOT WASHING.

Let us take a nearer view of the first act in this Communion Service as we find it recorded with great particularity in John 13. To the astonishment of the disciples, He, their Lord and Master, began to wash their feet. They were speechless until He came to Peter, that out-spoken disciple, who voiced his own and their amazement by the question, "Dost thou wash my feet?" He was looking at it solely in its menial aspect, and our Lord's answer was intended to turn his thought toward the spiritual nature of the act; "What I do thou knowest not now, but thou shalt know hereafter." Not only did the service embody a spiritual lesson, but the lesson was too profound, too spiritual for Peter's comprehension in the present undeveloped state of his new nature, hence the peculiar terms of our Lord's reply. Peter certainly knew, any child would have known, what the Lord was doing so far as the external or mechanical act was concerned. He was washing their feet to be sure. But Peter, and perhaps the other disciples also, did not then know what He was doing spiritually; nevertheless they should "know hereafter." This statement however was not sufficient to satisfy Peter, or to draw his mind from a secular conception of the washing, so he announces his determination not to permit, so far as he was concerned, this supreme act of humility on the part of his Master; "Thou shalt never wash my feet."

The refractory attitude which Peter assumed called forth those memorable words of the Master which at once show that the Foot Washing service is spiritual, plainly revealing the lessons of which it is the striking symbol. "If I wash thee not thou hast no part with me." "He that is washed needeth not save to wash his feet." The first answer shows the vital importance either of the literal washing, or of the spiritual washing which it symbolizes, and the second answer differentiates the present act from the spiritual washings which had already been received. All commentators agree that our Lord here had in mind, as a figure of speech the customary bathing in pools, and the after washing of the feet made necessary by walking from the bath to the home. In this figure lies the great beauty and force of the spiritual lesson of Foot Washing. He that is washed in the bath of regeneration needeth not a repetition of that washing, needeth not to be washed again, save his feet. Why his feet? Because between this bath or baptism of regeneration and his heavenly home lies the long pilgrimage through the world; and the pilgrim, at the